1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

sparse undergrowth, so that it was an ideal place for a camp within easy distance of water. They may remain at this place three or four months, or even longer, before they seek a new village site, but probably they never go far from Horabora tank, on account of the great supply of lotus and other seeds which the lake affords.

"None of them is tattooed, and they wear very few ornaments. Both sexes, however, perforate the lobe of the ear, and through the opening pass a wire, strung with beads or seeds. The women sometimes enlarge this perforation, and wear in it a plug, made by rolling a strip of palm leaf into a cylinder, from one half to an inch in diameter.

"We got from them one of their earthen bowls that had rough patterns drawn upon it, but saw no other evidence of artistic ability. They make coarse mats and baskets of reeds and strips of bamboo, and use gourds and coconut shells for water bottles and cups. Spoons and ladles they make from a piece of coconut shell, with two holes, on one side, and a stick thrust through them to form a handle[1]."

Village Veddas of Tamankaduwa.

There are a number of communities of village Veddas in Tamankaduwa, all of which show marked evidence of inter-marriage with the Sinhalese and Tamils.

Elakotaliya. There is a large Vedda chena here, but most of its inhabitants were away at the time of our visit, those present appeared distinctly half-bred. Their mode of life is similar to that prevalent at Dambani and Bulugahaladena, i.e. they are occupied in chena cultivation, cattle rearing, and do a little hunting, but as they have not specially preserved it for show purposes they have forgotten the Vedda dialect. However, they remember their *waruge* and practise exogamy; they also reverence the Nae Yaku.

Kalukalaeba. Another settlement was seen at Kalukalaeba, here were about twelve mud huts, all empty on our arrival, as it was the harvesting season and the people had gone to live

[1] "Notes of a trip to the Veddas of Ceylon." *Bulletin of the Free Museum of Science and Art of the University of Pennsylvania*, Vol. III, 1901.

361 301 304 415 [531] 144 621 105 621 [113]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
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boar wounded by the companions of Bandura, as is related in the Bambura Yaka dance.

The Henebedda Veddas washed before performing or assisting at the *kirikoraha* seen by us, and every Vedda who invoked the *yaku*, either let down his hair before beginning to dance or while dancing, in the latter instance presumably as he felt "possession" coming upon him. Many Veddas put on the *hangala* before dancing, this being a length of white cloth worn round the waist as is shown in many of the photographs reproduced in this chapter. Presumably this was not worn for the arrow dance, which is especially performed by unsuccessful hunters without any special preparation. We do not think that a leaf girdle was ever worn as a ceremonial garment when dancing. Handuna of Sitala Wanniya said that at some time, which he put more than three generations ago, there were Veddas, whom he called *Attukola Veddo*, who lived so remote from the Sinhalese that they had no cloth and so always wore leaf girdles, but he was quite confident that no Veddas who had cloth ever wore such girdles especially to invoke the *yaku*. This agrees with Nevill's conclusions[1] and does not conflict with the experience of the Sarasins[2].

The Roman numbers in parentheses after references to invocations in the accounts of the ceremonies described in this chapter refer to the invocations given in Chapter X.

The Arrow Dance.

This, the simplest of the Vedda dances, has been described at length by the Drs Sarasin who saw it danced by "Veddas of the Nilgala district[3]." We have already quoted Bailey's account of the arrow dance as he found it danced by the ancestors of these Veddas two generations ago, and Monsieur Emile

[1] "I have especially questioned the best informed Vaeddas whether leaves were worn, either at ceremonies or otherwise. They all say yes, they were worn once, when cotton cloth was hard and dear to get, by those who lived where there were no Riti trees. They were only worn by the poorest, and from necessity, not choice. The leaves chosen were those of shrubs, the branches of which ended in rather pendulous sprays of foliage, and these were tucked under the waist string as a sort of apron." (*Op. cit.* p. 188.)

[2] *Op. cit.* pp. 387—389.

[3] *Op. cit.* pp. 312—314.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
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323 In both communities it was said that men and women make pots, and of five pots bought at Bendiyagalge at different times three were said to have been made by men and two by women. Further, it was agreed that pots had been made for a very long time and our informants at Sitala Wanniya said that they were made in their grandfather's grandfather's time, the longest period we ever heard a Vedda mention. A small pot, the upper right-hand pot of Plate LXII, made by Poromala of Bingoda, has a [531 777] rough chevron pattern upon it; no importance or meaning was attached to this, which was avowedly copied from a pot obtained by barter. The thick open pot without a lip shown in the lower right-hand corner was made by Poromala (Walaha) who volunteered the information that the oldest pots were lipless. The large pot in the centre of the upper row was made by his wife. The pot to the left of this was made by Poromala (Walaha) and the pot underneath this by Randu Wanniya. It [172] is worthy of note that though many fragments of wheel-made pottery were found in the upper layers of the floor of the Bendiyagalge caves, no trace of pottery was found in the deepest layer associated with the quartz implements figured in Chapter I.

Tools and Weapons.

411 The bow and arrow with the axe are the only iron tools used by the Veddas for the chase, for fighting, and for general [437] domestic use. The iron arrow and axe heads are obtained by barter, as are the areca nut-cutters and strike-a-lights which most Veddas now possess. To a limited extent the areca nut-cutters are used as tools, for we have seen the final polishing and trimming of arrow shafts performed with these.

411 No spells are recited or other magic used when making axes 322 or bows and arrows. At Henebedda the wood of the *kobbevul* (*Allophylus cobbe*) is used for the bow; a sapling is peeled and shaved down until the desired amount of flexibility is obtained, it is then stained black. The bow string is made of the bast of [283 314] a tree called *aralu* (*Terminalia chebula*), the same is used to bind that part of the shaft of the arrow pierced by the tang of the arrow head, the binding being afterwards covered with gum or resin obtained from the tinbiri tree (Diospyros embryopteris).

1:Seligmann & Seligmann E-5 (1907-1908) 1911
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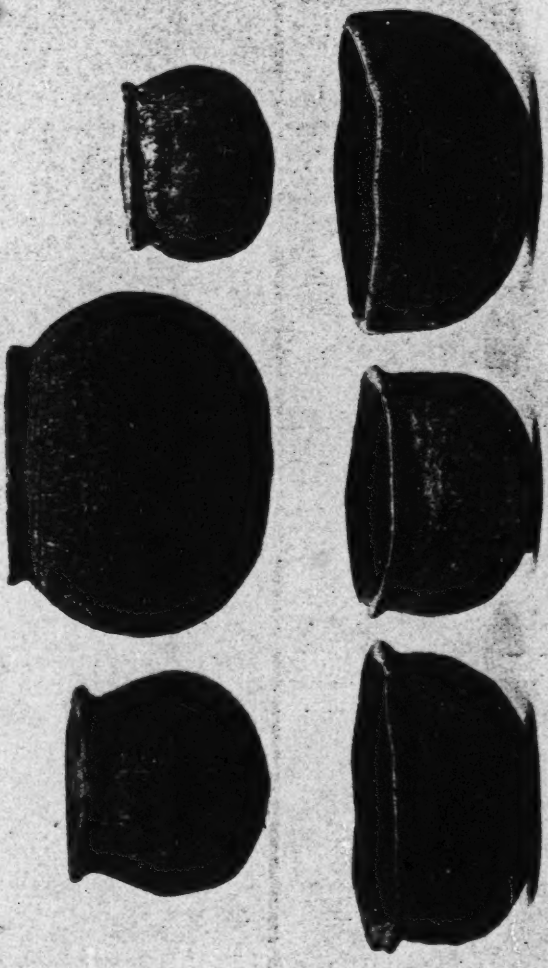
Plate LXIII



Vedda pots

[facing p. 324]